Chapter 6 Legacies of Historical Globalization

Figure 6-1 These illustrations show two symbols of the British Empire: the imperial lion and the British flag, known as the Union Jack. For hundreds of millions of people around the world, these symbols became rallying points — or hated signs of oppression. These two symbols were also included in Canada's coat of arms (right) when it was adopted in 1921.

CHAPTER ISSUE

To what extent do the legacies of historical globalization affect peoples of the world?

Early in the 20th century, the British Empire, the largest in history, included more than 450 million people. About 25 per cent of the world's people, including Canadians, were British subjects — people who were ruled by the British monarch.

The British flag and the imperial lion shown in the illustrations on the previous page were symbols that were repeated in colonial monuments and popular media throughout the empire. Canada's coat of arms, for example, includes both symbols.

Examine the illustrations and Canada's coat of arms — and think about the messages the symbols of empire might have sent.

- What feelings might these symbols have inspired in Britain?
- Why do you think the lion symbol is so prominent on the Canadian coat of arms? What might this reveal about Canadian attitudes in 1921, when the coat of arms was created?
- Which other peoples are represented by the symbols on Canada's coat of arms?
- What feelings might these symbols have inspired among Indigenous — and non-Indigenous — people in British colonies around the world?
- What attitudes on the part of Britain do you think these symbols imply?
- How might these attitudes have contributed to the long-term effects of imperialism and historical globalization?

KEY TERMS

legacy

ethnocentrism

Eurocentrism

depopulation

deindustrialization

gross domestic product

Looking Ahead

In this chapter, you will explore answers to the following questions:

- What are some legacies of historical globalization?
- How has cultural contact affected people?
- How has the exchange of goods and technologies affected people?
- How are the legacies of historical globalization continuing to affect people?

My Point of View on Globalization

Look back at the notes you recorded as you began each of the previous chapters. What aspects of globalization do you feel most strongly about? Use words or images — or both — to answer this question. Date your ideas and add them to the notebook, learning log, portfolio, or computer file you are keeping as you progress through this course.

VOICES

It is this consciousness of the inherent superiority of the European which has won for us India. However well educated and clever a native may be, and however brave he may prove himself, I believe that no [military] rank we can bestow on him would cause him to be considered an equal of the British officer.

— Lord Kitchener, British commander-in-chief in India, 1902–1909, on Indian soldiers in the British army

VOICES

They resemble us, but in appearance are
the colour of pumpkin-porridge . . .
They are rude of manners and without
any graces or refinement.
They carry a long stick of fire.
With this they kill and loot from
many nations.

— Zulu epic poem "Emperor Shaka the Great," which drew on the memories of Zulu oral historians

WHAT ARE SOME LEGACIES OF HISTORICAL GLOBALIZATION?

A **legacy** is something that has been passed on by those who lived in the past. Legacies can include political structures, such as parliamentary democracy; buildings and monuments, such as houses of worship and statues or plaques; and oral histories and stories, as well as tangible artifacts. They may also include cultural traditions and celebrations, such as the one shown in the photograph on this page. In some respects, a legacy is an effect caused by past events.

Much that has shaped your identity can be traced to the legacies that have been passed on to you. Your language, for example, is a legacy from your past. So are your traditions, and the symbols of those traditions, as well as many of your values and your attitudes toward other people.

Think about your own legacies. Create a mind map showing how the legacies you value have affected your identity. Place the word "legacies" in the centre. Around this, fill in important legacies you have received. Think in terms of your language(s), beliefs, family, friends, community, and country, as well as global connections. Keep this mind map handy so you can return to it later.

Ethnocentrism and Eurocentrism

Ethnocentrism — a word that combines "ethnic" and "centre" — refers to a way of thinking that centres on one's own race and culture. Ethnocentric people believe that the only valid worldview is their own, and they judge other people according to their own beliefs, customs, and traditions. In the early 20th century, for example, more than half of Canadians were of British heritage, and some of them looked down on people who had immigrated from non-British countries, such as Ukraine and China.

What values and attitudes do you use to judge people who are different from you? Where do these attitudes come from? Are these attitudes one of your legacies?

Eurocentrism is a form of ethnocentrism that uses European ethnic, national, religious, and linguistic criteria to judge other peoples and their cultures. In the late 19th and early 20th centuries, for example, some Canadians of European heritage looked down on immigrants from Asia. In 1907, for instance, R.B. Bennett — who later became prime minister — told British Columbians that their province "must remain a white man's country."

Lord Kitchener, who is quoted on this page, was a popular British military hero. He successfully led British forces in Africa and commanded British troops in India. How do Kitchener's words reflect his Eurocentric views? How would views like these have fostered a legacy of ethnocentric and Eurocentric attitudes in the British Empire?

Figure 6-2 On Australia Day in 2006, Australians celebrated the landing of the first fleet from Britain more than 200 years earlier. In the centre of this photo is the Australian flag. In what ways does this celebration honour the legacies of historical globalization in this former British colony?

Building Empires

Between 1876 and 1914, the imperial powers greatly expanded their global possessions. During that time, many Indigenous peoples — especially those in the South Pacific, Asia, and Africa — came under the control of one of the imperial powers.

Examine the data on the chart (Figure 6-3). Suggest what these empires might have looked like in 1924 if the trend that you see had continued. What event occurred in 1914 to interfere with empire building? How might the legacies of historical globalization be different today if the empire-building trend had continued?

Figure 6-3 Colonial Expansion, 1876–1914

Imperial Power	1876		1914	
	Area (Millions of sq. km)	People (Millions)	Area (Millions of sq. km)	People (Millions)
Britain	22.5	251.9	33.5	393.5
France	0.9	6.0	10.6	55.5
Germany	0	0	2.9	12.3
United States	0	0	0.3	97.0
Japan	0	0	0.3	19.2
Russia	17	15.9	17.4	33.2

Ideas

How ethnocentric are you?

The students responding to this question are Katerina, who lives in St. Albert and whose grandparents emigrated from Ukraine in 1948; Gord, a member of the Beaver First Nation near High Level; and Ling, who was born in Hong Kong but is now a Canadian who lives in Edmonton.

Katerina: This question is tough. My grandparents have told me stories about how people made fun of them when they first came from Ukraine. So, yes, they were definitely targets of ethnocentrism. But I don't think much about whether I look down on other people. I don't think I do, but it's sometimes hard to balance pride in your heritage with respect for people who are different. I guess it's sort of easy to see ethnocentricity in others, but not in yourself.

Gord: As a member of the Beaver First Nation, I'm aware of the downside of the legacy of Eurocentrism in Alberta — and Canada. And I've thought about prejudice, though I hadn't heard the word "ethnocentrism" before. I know how it feels when my traditions and culture aren't valued, so it's really important to me to try to value other people and honour their traditions. But I also know that sometimes you can be hurtful without even knowing it.

Ling: My family lived in China and then in Vietnam and New Zealand before we came to Canada. So I'm sort of used to being around people who are different from us. I really don't think I'm ethnocentric. But I was surprised to read that bigoted comment from a Canadian prime minister. Talk about Eurocentrism! I guess that's one of the uglier legacies from the past — and we could do without it.

Your Turn

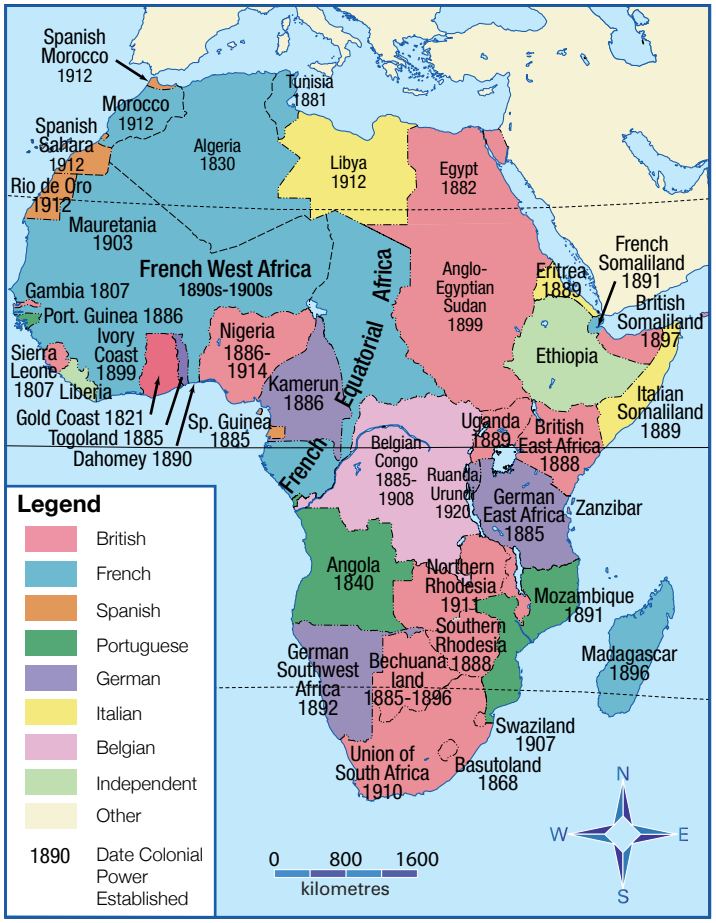
How would you respond to the question Katerina, Gord, and Ling are answering? What is your own experience with ethnocentrism? Do you recognize when you are being ethnocentric? Do you live in a culturally diverse community? How do you think your experiences with diversity affect your attitudes?

The Scramble for Africa

By the late 19th century, large parts of Africa remained independent of control by European empires. This changed in 1884, when representatives of the United States, Austria-Hungary, Belgium, Denmark, France, Germany, Britain, Italy, the Netherlands, the Ottoman Empire, Portugal, Russia, Spain, and Sweden-Norway met in Berlin, Germany, to divide Africa among themselves. They wanted to avoid conflicts with other imperial powers, protect existing trade routes, and gain control of the continent's natural resources, which included gold, diamonds, and rubber. Who was missing from this conference?

Once European political and military power bases were established in Africa, traders and settlers followed. No one consulted the Indigenous peoples whose lands and resources were taken over by Europe's imperial powers.

Figure 6-4 European Imperial Rule in Africa, 1914



The arrival of Europeans — an oral history

Though few written records exist, oral histories tell of Indigenous peoples' responses to the European arrival. The following account dates from the 16th century, when Portuguese sailing ships first appeared at the mouth of the Congo River. When the Portuguese arrived, they were thought to be *vumbi* — ancestral ghosts — because the Indigenous people of the region believed that a person's skin turned white after death.

The account was related by Mukunzo Kioko, a 20th-century oral historian of the Pende people, who live today in the southwestern part of the Democratic Republic of Congo.

> Our fathers were living comfortably. They had cattle and crops; they had salt marshes and banana trees. Suddenly they saw a big boat rising out of the great ocean. This boat had wings all of white, sparkling like knives.
>
> White men came out of the water and spoke words which no one understood.
>
> Our ancestors took fright; they said these were vumbi, spirits returned from the dead.
>
> They pushed them back into the ocean with volleys of arrows.
>
> But the vumbi spat fire with a noise of thunder. Many men were killed. Our ancestors fled.
>
> The chiefs and wise men said that these vumbi were the former possessors of the land.
>
> From that time to our days now, the whites have brought us nothing but wars and miseries.

In your own words, tell Mukunzo Kioko's story to a partner — as if you are passing on the essential message of this story to the next generation.

Figure 6-5 Queen Elizabeth II holds the royal sceptre, which contains the world's largest polished diamond, the Great Star of Africa. This diamond, which is worth nearly $463 million (Cdn), was cut from a larger stone discovered in a South African mine in 1905. The Indigenous people who lived in the area received no benefit from this discovery. Should they be compensated today for this loss of resources?

King Léopold and the Congo

In the early 1880s, King Léopold II of Belgium sparked the scramble for Africa by claiming as his own personal property all the lands drained by the Congo River and its tributaries. Today, this vast area forms two countries: the Republic of Congo and the Democratic Republic of Congo.

Léopold ruled this land — and the Indigenous peoples who lived there — as his own personal colony. His sweeping claim to the region was one of the reasons the imperial powers gathered in Berlin in 1884. They recognized Léopold's claim to the Congo but wanted to be first to stake their own claims to other areas.

By 1885, Léopold had forced the Indigenous peoples of the Congo region to give up much of their land and to work harvesting natural rubber. Rubber became a source of great personal wealth to Léopold because, at the time, demand for this product was growing. Manufacturers in North America and Europe needed rubber to make tires for bicycles and the newly invented automobile.

Indigenous people who resisted were brutally punished. Some were beaten; others had their ears, hands, or feet cut off; and many were killed. In addition, many starved or died of diseases. Some experts estimate that as many as 10 million people — equivalent to the combined population of Manitoba, Saskatchewan, Alberta, and British Columbia — died during and immediately after Léopold's rule.

Léopold tried to prevent knowledge of these atrocities from reaching the outside world. His employees were forbidden to leave the Congo, and news reporters were forbidden to enter. Léopold also bribed publishers to write positive stories, and he accused critics of working for other colonial powers that wanted to grab some of the profits for themselves. Although some rumours did leak out, Léopold's strategy worked for more than a decade. Do you think a strategy like this could work today? Why or why not?

Léopold finally handed control of the Congo to the Belgian government in 1908. But this did not end the suffering of the Indigenous peoples. Many Indigenous leaders became representatives of the Belgian government. But many of these leaders were puppets who served as go-betweens linking the colonizers with Indigenous communities. In return for favours from the Belgian government, these leaders collected taxes and supplied labourers to the colonizers.

Figure 6-6 During his rule over the Congo region, King Léopold II of Belgium never visited the area that was the source of his great wealth. If he had visited the area, do you think things might have been different?

CHECKFORWARD

In Chapter 8, you will read more about the legacies of historical globalization in Africa.

REFLECT AND RESPOND

With a partner, create a two-column chart like the one shown. In the first column, list three pieces of evidence supporting the idea that the imperialism of the late 19th and early 20th centuries was grounded in ethnocentric and Eurocentric attitudes. In completing this activity, you may find it helpful to review material included in Chapter 5. Then think about the situation in the world today. In the second column, suggest a continuing legacy of these attitudes. An example has been filled in.

Legacies of Ethnocentric and Eurocentric Attitudes in Africa	
Evidence (Late 19th and Early 20th Centuries)	**Continuing Legacy** (Situation Today)
Imperial powers divided Africa without considering Indigenous peoples	Conflict in places like Democratic Republic of Congo and Somalia

ANALYZING AND INTERPRETING CAUSE-AND-EFFECT RELATIONSHIPS

Suppose you are carrying a stack of dishes from the dinner table. You trip on your dog's favourite toy and drop the dishes, which shatter. The immediate effect of this accident is clear — a mess of broken dishes. But what was the cause? Did you trip because your parents asked you to clear the table? Because no one moved the toy out of the way? Because you were in a hurry and tried to carry too many dishes at once?

And what about the long-term effects of this incident? What might they be?

An analysis of this incident shows that what appears to be a straightforward cause-and-effect relationship can raise complex issues.

Think about this question: To what extent did the causes of the imperial powers' division of Africa affect the future of the Indigenous peoples of that continent?

The following steps can help you respond to this question, which deals with causes and effects. As you progress through this course, you can use the same steps to help you understand the complex cause-and-effect relationships that link other events and outcomes.

Steps to Analyzing and Interpreting Cause-and-Effect Relationships

Step 1: Clarify your opening opinions and assumptions

Review the chart titled "Legacies of Ethnocentric and Eurocentric Attitudes in Africa," which you completed earlier. Then consider your assumptions about the legacies of the imperial powers' scramble for Africa. Discuss these with a partner. Think about the relationship between the causes of each piece of evidence listed on your chart and the legacies — or effects — you identified.

Step 2: Create a graphic organizer

A cause-and-effect organizer like the one shown on the following page can help you analyze an event that has many causes and effects. It can also help you interpret complex cause-and-effect patterns. Create an organizer like this and use it to record, organize, understand, and interpret information and opinions as you respond to the question. If necessary, you may add more boxes to show causes and effects.

Step 3: Analyze your initial findings

Work with your partner to respond to the following questions, which will help guide your analysis:

- Rank the factors that led to the imperial powers' scramble for Africa in order of importance. What criteria did you use to arrive at this ranking? How do these factors relate to the broader patterns of European imperialism, which had been going on for centuries?
- What were the most significant short-term effects of the scramble for Africa? What were the most significant long-term effects — legacies that have lasted to the present day? How might the short- and long-term effects be connected?
- What evidence do you need to complete your analysis and arrive at a reasonable interpretation of the causes and effects? How will you find this evidence?

Vocabulary Tip

The words "effect" and "affect" are often confused because both can be nouns and verbs. Deciding when to use each depends on the meaning you want to convey.

Effect

- Assimilation was one *effect* of imperialism.
  A noun meaning "result."
- European imperial powers *effected* change in their colonies.
  A verb meaning "brought about" or "caused."

Affect

- My friend's lack of *affect* made it hard to figure out what she was thinking.
  A noun meaning "emotion."
- European imperialism *affected* people around the world.
  A verb meaning "influenced."

Step 4: Research multiple perspectives

Research sources of information (e.g., first-hand historical accounts, oral histories, maps and other visual evidence) that are likely to provide differing points of view and perspectives on the causes and effects of the division of Africa by the imperial powers.

To help evaluate these points of view and perspectives, you may use a bias chart similar to the one found in Chapter 2 (p. 56).

- What differing perspectives do various speakers or writers offer on the causes and effects that relate to the event?
- In each resource, who is the speaker or writer? What is her or his point of view? How does the speaker or writer interpret the causes of the event? The effects of the event?
- Does the speaker or writer represent a larger community or collective? What is its perspective?
- What connections does the speaker or writer make between causes and effects? Are these connections logical? Are they biased?

Step 5: Interpret your findings

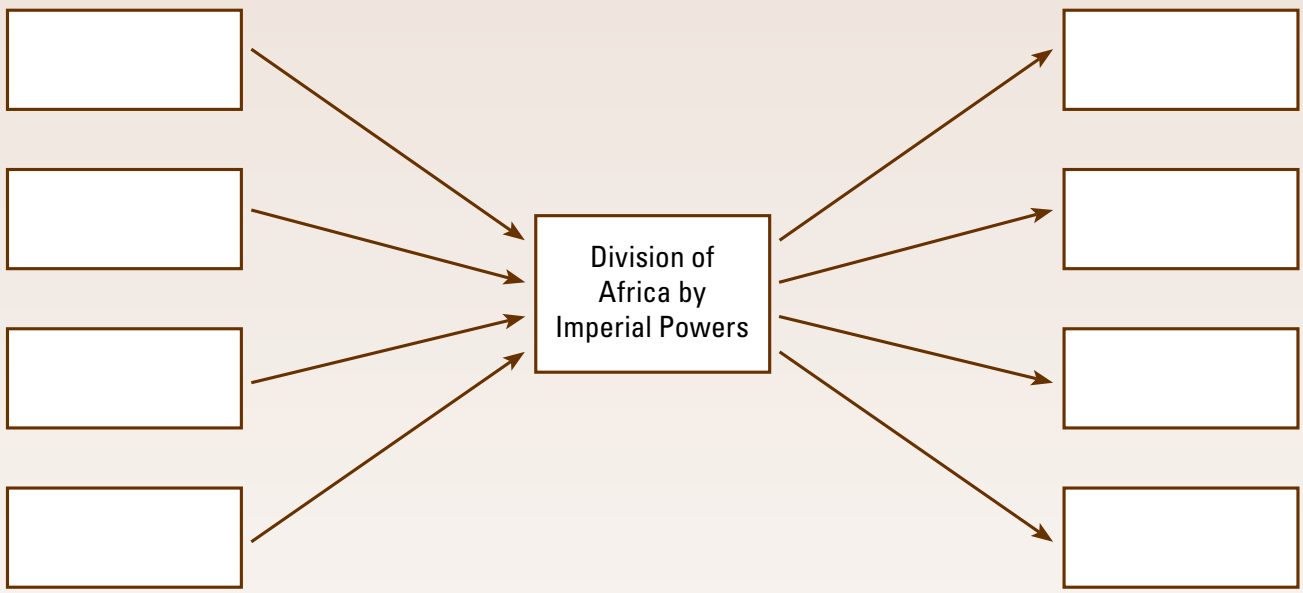
When you conclude your research and analysis, revise your organizer so that it clearly shows your interpretation of the causes and effects.

Then create a brief summary of your position on the extent to which the causes of the imperial powers' division of Africa affected the future of the Indigenous peoples of that continent. Present this orally to your classmates. As you listen to other students' presentations, keep your graphic organizer handy so you can revise it when you hear convincing arguments.

Research Tip

To answer the question posed in this feature, you will need to interpret factual information and explore various points of view and perspectives on this information. As you do this, keep in mind that causes can be effects of previous events and effects can be causes of future events.

Cause-and-Effect Organizer



Summing up

As you progress through the chapters of this related issue and the course, you will encounter many situations where analyzing causes and effects will help you explore the theme of continuity and change. Following the steps set out in this activity will help you analyze and interpret these issues. It will also help you successfully complete the challenge for this related issue.

How has cultural contact affected people?

Web Connection

The Algerian War of Independence was a long, bitter, and brutal struggle. To find out more about it, go to this web site and follow the links

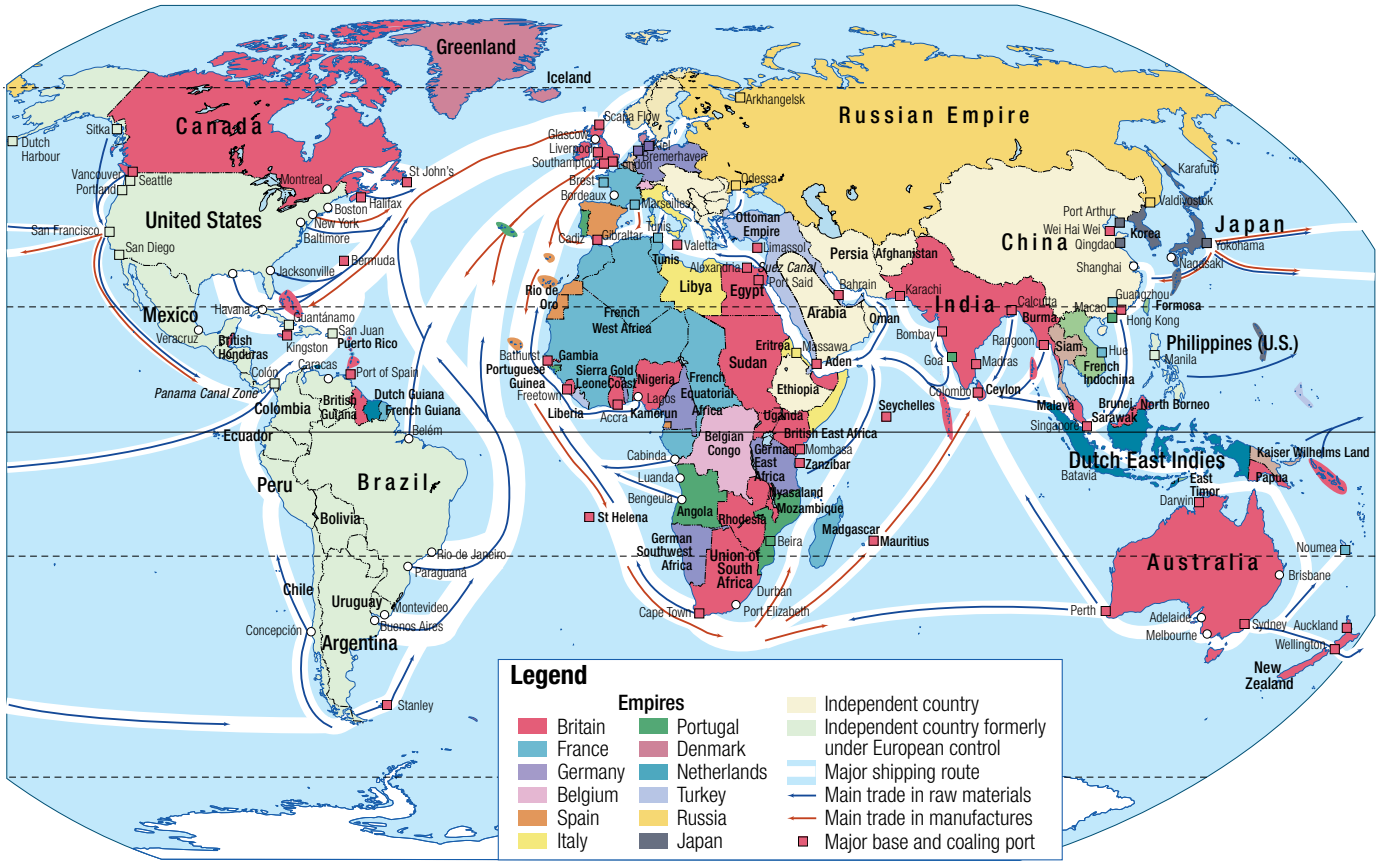
www.ExploringGlobalization.ca

Nineteenth-century Europeans were not the first to create powerful empires, to come into contact with peoples different from themselves, and to leave legacies among the people they conquered. In earlier times and in different places, the Ottoman — or Turkish — Empire ruled large parts of Asia and Europe. China once had a complex and powerful imperial system, and the Roman Empire conquered and imposed political institutions on much of northern Europe and North Africa.

In North Africa, for example, Algeria has served as a gateway between Europe and Africa for centuries. The region was conquered by Rome in the first century CE, then by the Umayyads, who started building a large Muslim empire in the seventh century. In the 15th century, the area came under Spanish control, but the Spanish were driven out by the Ottomans in the 16th century. In 1830, the region became a French colony. Each of these empires left legacies in the region. After a long struggle with the French, Algeria became independent in 1962.

By the early 20th century, the European empires had fundamentally changed the lives and cultures of the people under their rule. The map in Figure 6-7 illustrates that these changes were global in reach. Which regions of the world were under the control of European empires? How might this control have affected Indigenous people living in these regions? Think about world news today. What news stories reflect the legacies of the European empires?

Figure 6-7 Colonial Possessions, 1914



POINTS OF VIEW

What legacies do imperial powers leave among the peoples they conquer? The following speakers, from different regions of the world and at different times, respond to this question.

Dadabhai Naoroji, president of the Indian National Congress in 1886, 1893, and 1906, at the conclusion of a speech delivered in London in 1871.

The British rule has been: morally, a great blessing; politically, peace and order on one hand, blunders on the other; materially, impoverishment, relieved as far as the railway and other loans go. The natives call the British system "Sakar ki Churi," the knife of sugar. That is to say, there is no oppression, it is all smooth and sweet, but it is the knife, notwithstanding. I mention this that you should know these feelings. Our great misfortune is that you do not know our wants.

The Dalai Lama, in a statement to the Foreign Affairs Committee of the German Parliament on June 19, 1995.

In Tibet my people are being marginalized and discriminated against in the face of creeping Sinicization [assimilation into Chinese culture]. The destruction of cultural artefacts and traditions coupled with the mass influx of Chinese into Tibet amounts to cultural genocide. The very survival of the Tibetans as a distinct people is under constant threat . . . Fundamentally, the issue of Tibet is political. It is an issue of colonial rule: the oppression of Tibet by the People's Republic of China and resistance to that rule by the people of Tibet.

Atiku Abubakar, vice-president of Nigeria, in a speech at the University of California on March 25, 2004.

Colonial rule, in whatever form, did more than subjugate the sovereignty of African states and societies. It ensured that Africa's experience in the evolution of the modern international system was largely from a disillusioned perspective . . . The nature of colonial rule itself left devastating social and economic and psychological effects on African people. Overpowered and denied the opportunity to develop their potentials along the lines of their unique social, cultural peculiarities, African countries were forced to grow according to the whims and preferences of their colonial masters.

Explorations

1. In your own words, rewrite each speaker's statement to capture its main idea.
2. On the basis of what these three speakers have said, what do you think is the single most important legacy of colonial rule? Support your judgment by selecting words or phrases from the three quotations, as well as information you have learned so far.

Figure 6-8 These photographs show symbols of continuing legacies of colonial influence in Argentina, which became a Spanish colony in the early 1500s. The street signs in Buenos Aires show that Spanish is now the official language of the country. The Argentine government palace — Casa Rosada — resembles in style many Spanish and European buildings. And the Argentinian flamenco dancer is carrying on a tradition that originated in the Andalusia region of Spain.

Legacies and Patterns of Historical Change

Over time, the imperial powers changed the culture of the peoples in their colonies. In many cases, the patterns of change were similar. The official languages of a country and the makeup of the population, for example, may be legacies of imperial rule. Think about Canada today. What legacies of French and British imperial rule continue to exist in this country?

One way imperial powers altered the lives of the Indigenous peoples in their colonies was to change the languages they spoke. In all the European empires, the pattern of change was much the same: the language of the imperial power came to dominate. This is one of the reasons European languages are so common in former colonies, such as Canada.

Today, French is spoken in North Africa; Spanish and Portuguese are spoken in Central and South America; and English is spoken in Ireland. Although the official language of Vietnam, which was once part of French Indochina, is now Vietnamese, French is still spoken in that country. And though English is not an official language in India, it is still widely used in national, political, and commercial communications.

Figure 6-9 Origin of Immigrants to Canada, 1913

Origin	Number
Austrian	3232
British	158 398
Chinese	6298
Finnish	3508
German	5710
Jewish*	11 574
Italian	27 704
Polish	13 339
Russian	28 758
Ukrainian	18 907
American	97 712

Source: Statistics Section, Citizenship and Immigration Canada

Note: Does not include groups with fewer than 3000 immigrants.

*Discriminatory immigration policies listed Jews by religion, not nationality.

Legacies of migration

During the late 19th and early 20th centuries, millions of people were on the move, often from the home country of a European empire to one of its colonies and sometimes from one colony to another. These migrants were searching for a better life and, at times, fleeing famine or conflict in their home country. From 1871 to 1914, for example, 30 million people migrated from Europe to the United States, Canada, Australia, New Zealand, South America, Algeria, and South Africa.

In 1913 alone, more than 400 000 people immigrated to Canada — a record that still stands today. As the chart in Figure 6-9 shows, about 40 per cent of these immigrants came from Britain. Few were of African, Asian, or South Asian origin because rules limited immigration from Africa, Asia, and South Asia. How did this limit reflect a legacy of British imperial rule?

Migrants were leaving what they knew and setting off into the unknown. What legacies of historical globalization might have been powerful enough to persuade people to leave their country of birth? What factors might have attracted them to the countries to which they immigrated? How were these factors legacies of historical globalization?

Legacies of displacement

When European imperialists moved into a colony, they paid little attention to Indigenous peoples' relationship with the land where they lived. Indigenous peoples were displaced — forced off their land — when colonizers needed land for settlements, railways, mining and lumbering, and large plantations.

In addition, traditional forms of government and community boundaries were often ignored by European colonial empires. "National frontiers laid down by European colonizers largely ignored the boundaries of Indigenous peoples," said Julian Burger, a United Nations human rights advocate. "Consequently, many groups straddle frontiers, and are administered by more than one government."

The colonizers' disregard for Indigenous people's lives, beliefs, and traditions left legacies of civil war and starvation. It also destroyed cultures and communities.

Return to the mind map you created earlier. For each of the legacies you identified, add a word or phrase that describes how you would feel if you lost that legacy. If you identified language, for example, you might write "anger at loss of identity."

VOICES

The Earth is the foundation of Indigenous peoples, it is the seat of spirituality, the fountain from which our cultures and languages flourish. The Earth is our historian, the keeper of events and the bones of our forefathers. Earth provides us with food, medicine, shelter and clothing. It is the source of our independence, it is our Mother. We do not dominate her; we must harmonize with her.

— Poka Laenui (Hayden Burgess), Hawaiian sovereignty activist and head of the Institute for the Advancement of Hawaiian Affairs

PROFILE

CHINUA ACHEBE THINGS FALL APART

When Nigerian writer Chinua Achebe published *Things Fall Apart* in 1958, the book became a bestseller. More than eight million English copies of the book have been sold, and it has been translated into 50 languages.

Things Fall Apart tells the story of Okonkwo, a leader of the Igbo people of the Umuofia region of present-day Nigeria. Parts of Nigeria had been colonized by various European imperial powers, but in the late 19th century, the British took over. Okonkwo speaks of the loss of identity that his people suffered as a result of British colonialism and imposed Christianity.

> [The white man] says that our customs are bad; and our own brothers who have taken up his religion also say that our customs are bad. How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart.

Figure 6-10 Born in 1930 in Ogidi, Nigeria, Chinua Achebe was the son of Igbo parents who had converted to Christianity. Achebe went to university in Ibadan and worked as a broadcaster, publisher, teacher, and writer.

In 2000, Achebe explained how Igbo society was completely disrupted by the coming of the European government and missionaries.

> With the coming of the British, Igbo land as a whole was incorporated into a totally different polity, to be called Nigeria, with a whole lot of other people with whom the Igbo people had not had direct contact before. The result of that was not something from which you could recover, really. You had to learn a totally new reality, and accommodate yourself to the demands of this new reality, which is the state called Nigeria. Various nationalities, each of which had its own independent life, were forced by the British to live with people of different customs and habits and priorities and religions. And then at independence, fifty years later, they were suddenly on their own again. They began all over again to learn the rules of independence.

Legacies of depopulation

CheckBack

You read about slavery and indentured labour when you explored historical globalization in Chapter 5.

The forced migration of African slaves led to the **depopulation** of many parts of the continent — and the effects of this population loss were devastating. Families and communities were shattered. Those forced into slavery were often young and strong. In the future, they would have become leaders. Their skills and labour would have helped support their family and community. And unlike many of today's migrants, who send money and goods to help family members at home, slaves could do nothing for those left behind.

In 1834, the British abolitionist movement triumphed and slavery was abolished throughout the empire. As a result, colonies that had relied on slave labour looked elsewhere for cheap workers. One source was indentured labour — and India, which was then a British colony with many poor and desperate people, became a source of these workers.

From 1834 until the system was abolished in 1920, millions of Indians were recruited as indentured labourers. They were sent to work on plantations in other British colonies, such as Trinidad, Jamaica, Malaysia, Myanmar, and South Africa. When their indenture period ended, they often remained in their new land, forming large communities. What factors might have prevented their return home?

When the French and Dutch later abolished slavery, plantation owners in their colonies also turned to India for indentured labour. Just as slavery depopulated Africa, the indenture system depopulated India — with similar effects.

Figure 6-11 This drawing shows African slaves working on a Barbados sugar plantation. The slaves cut the sugar cane, then processed it to produce molasses, which was distilled into rum. What are at least two ways in which this process contributed to globalization?

Famine and disease also played a role in depopulating India. From 1876 to 1879, for example, between 6 and 10 million Indians died of starvation. And from 1896 to 1902, as many as 19 million people may have died of starvation and disease. How might famine have influenced people's decision to sign on as indentured labourers?

REFLECT AND RESPOND

Language changes, migration, displacement, and depopulation are legacies of historical globalization. What choices by Europe's imperial powers (the causes) led most directly to each of these legacies (the effects)? To respond to this question, use a cause-and-effect organizer similar to the one you completed earlier. Remember that a single cause may have many effects.

Consider the causes you identified. Which would you say had the greatest effect on colonized people? Explain the reasons for your judgment.

How has the exchange of goods and technologies affected people?

Many of the foods and beverages you consume today — potatoes, tomatoes, tea, coffee, chocolate, and bananas — are available because of the worldwide exchange of goods, technologies, and ideas that started in the late 15th century. This exchange sparked chains of events that often led to dramatic changes in cultures around the world.

CheckBack

You read about the grand exchange in Chapter 5.

For thousands of years, for example, the First Nations of North America's Plains relied on the buffalo — or bison — for many of the necessities of life. As the illustration on this page shows, every part of this wild animal, which could weigh up to 900 kilograms, was used.

When the Spanish arrived in Mexico in the early 1500s, they brought horses with them. Indigenous peoples realized how useful this animal could be, and a lively trade in horses began. This trade gradually expanded northward, and by the mid-1700s, horses had become an important part of the culture of the First Nations who live today on the Canadian Prairies.

FYI

A prehistoric horse had existed in North America, but this animal died out during the Ice Ages. By the time the Spanish brought European horses to the continent, the prehistoric horses had been unknown in North America for at least 10 000 years.

First Nations peoples quickly learned to ride, train, and breed horses. Horses helped Plains peoples travel and transport goods faster and farther than ever before, and these animals became important symbols of wealth and status. As the Plains peoples became expert riders, they were able to hunt buffalo much more efficiently.

At about the same time, Europeans were starting to move into the West, and guns became more and more common on buffalo hunts. By the mid-1800s, commercial hunters had come to view the buffalo as a money-making commodity. These hunters had begun killing buffalo to feed the European demand for buffalo hides, which were used as blankets and to make leather. In addition, the American government encouraged the slaughter of buffalo to make way for settlements and farming on the American Plains.

In 1800, an estimated 30 million buffalo roamed the North American Plains. A hundred years later, this number had dwindled to less than 1000. Buffalo were nearly extinct — and the way of life that relied on this animal had been destroyed.

Figure 6-12 Uses of the Buffalo

Skin (hides): clothing, bags and cases for carrying and storing, horseshoes, knife sheaths, drums, saddles, bridles, bedding, tipi covers, saddlebags

Sinew: threads, strings for hunting bows, games

Hair: plaited into halters, stuffed into saddle pads

Tail: brush to kill flies and mosquitoes

Stomach: cooking pot, water bucket

Hoofs: boiled for glue, made into rattles

Bladder: food bag

Dung and chips: fuel

Bones: saddle horns, implements for dressing skins, needles, games

Meat: food (heart, liver, kidneys, and tongue were also eaten)

Ribs: arrow shafts

Shinbone: knives, tools for scraping hides

Shoulderblade: digging tool, hammer

Skull: painted and used in religious ceremonies

Bone marrow: fat, fuel for fires

Bone-ends: paint brushes

Hide from neck: warrior shields

Horn: spoons, drinking cups, ladles

Brains: for tanning skins

Teeth: necklaces

Beard: decorating a hunting bow

Source: Adapted from *Defining Canada: History, Identity, and Culture*. McGraw-Hill Ryerson, 2003.

Contact and Cultural Change in India

When Queen Elizabeth I of Britain granted the British East India Company a monopoly on trading in India and Asia in 1600, the company's chief interest was in making money through trade. From India, the company imported cotton cloth, tea, and spices, such as pepper, cardamom, ginger, and turmeric. From the company's perspective, the people of India were useful facilitators of this trade.

Figure 6-13 Spices like these were originally traded along the Silk Road. In Europe, they were extremely expensive, so only the wealthy could afford to use them. Transporting them to Europe by ship reduced their cost and made them more affordable. As they became more widely used, they transformed European cooking.

The British East India Company

As the British East India Company came to control trade with India, company officials in that country became more and more powerful. To protect their monopoly, company officials formed political alliances with traditional Indian rulers, whom they counted on to persuade their subjects to co-operate with the company and keep goods flowing smoothly.

The company also created its own army. Officers were usually British, but enlisted men, called *sepoys,* were Indians. This army not only supported the company's Indian allies, but also protected its monopoly by keeping out rival trading companies, such as the Dutch East India Company, which had been formed in Holland.

British East India Company officers such as Robert Clive, who became known as "Clive of India," sometimes became heroes in Britain as a result of their actions in India, where they used military might, bribery, and extortion to ensure that trade continued to flow smoothly — and in the company's favour.

Although the term "transnational corporation" did not exist at the time, some historians today have called the East India Company the world's first transnational. The company's vast and prosperous trading network, as well as its military might, made it one of the most powerful commercial organizations the world has ever seen.

Imagine that one of today's transnational corporations decided to create an army to protect its interests. What do you think the effects of this action would be? Explain the reasons for your judgment.

Figure 6-14 India, 1858

Figure 6-15 India, 2006

The Raj

The sometimes brutal business practices of the East India Company, the high taxes it imposed on Indian people, the corruption of many company officials, and numerous other factors sparked alarm in both India and Britain. Finally, in 1858, the British government took over direct rule of India and the period known as the Raj — a term taken from the Hindi word for "rule" — began.

FYI

The East India Company sometimes used brutal measures to guard its trade interests. Company officials would, for example, cut off the thumbs of Indian weavers who were caught selling their cotton cloth to traders from other companies. This harsh punishment prevented people from continuing to work as weavers and instilled fear in others who might have been thinking of ignoring company rules.

Cotton and deindustrialization in India

As the Industrial Revolution took hold in Britain, British manufacturers needed raw materials to supply the factories that produced their products. They also needed markets where they could sell their surplus manufactured goods, such as cloth, iron, and pottery. Their solution was to sell these goods to people in British colonies. As a result, colonies took on added importance. They became not only a source of raw materials, but also an important market for British-made goods.

In Britain, technological developments such as the spinning jenny and the cotton gin enabled manufacturers to produce vast amounts of cotton cloth — and cotton became an important British export. But cotton cloth was also an important Indian export, and Indian cotton competed directly with the British-made fabric.

In 1700, the British government bowed to the demands of British weavers and banned the import of all dyed and printed cloth from India. Over the next 200 years, other laws also restricted trade in cotton. The goal of these laws was to protect the British textile industry against competition from cloth produced in other countries, such as India and the United States.

The British actions crushed the Indian cotton industry. Indians who had, for centuries, made a living growing, harvesting, spinning, and weaving cotton could no longer do so. The British laws, and similar laws that affected other industries, helped contribute to **deindustrialization** — the loss of industry — in India.

Think about the situation of an Indian cotton weaver whose family had been weavers for generations. How might British laws restricting cotton imports have affected his life and identity? His family's? His community's?

Figure 6-16 As early as 1000 BCE, people in India were growing and harvesting cotton, spinning it into thread, and weaving this thread into cloth. Long before the era of historical globalization, this fabric was transported to Europe along the Silk Road.

The cotton trade and Mohandas Gandhi

VOICES

With God as my witness, I solemnly declare that from today I shall confine myself, for my personal requirements, to the use of cloth manufactured in India from Indian cotton, silk, or wool, and I shall altogether abstain from using foreign cloth, and I shall destroy all foreign cloth in my possession.

— Mohandas Gandhi's pledge, which was sent to the governor of Bombay — now Mumbai — on April 30, 1919

Known as Mahatma — Great Soul — Mohandas Gandhi successfully led India to independence in 1947. His strategy of peaceful non-co-operation with the British was based on the principle of *swadeshi*, a Hindi word that means "self-sufficiency."

Gandhi was born in 1869 in Porbandar, on the west coast of India. Educated in India, he became a lawyer in England and lived in South Africa for 20 years. There, he worked for the rights of Indians, many of whom were the descendants of indentured labourers. When Gandhi returned to India, he became a leader of the Indian National Congress Party, which was one of the earliest — and most influential — nationalist movements in European colonies.

Gandhi believed that every Indian should be self-sufficient — and he used cotton as a powerful symbol of both British oppression and Indians' desire for self-sufficiency and independence. He said that one way for people to become self-sufficient was to hand-spin cotton thread to make their own cloth. If Indians wore homespun cotton, he said, they would not only free themselves of the need to buy British-made cloth, but also help solve India's unemployment problem.

Gandhi extended this belief to other products. He believed that Indians should eat locally grown food and buy locally manufactured products. In 1924, he explained his beliefs this way:

Figure 6-17 This photograph of Mohandas Gandhi spinning cotton thread was taken in 1946 by the famous American photojournalist Margaret Bourke-White. What aspects of Gandhi's identity does her photograph capture?

> What I object to is the craze for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour" till thousands are without work and thrown on the streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery helps a few to ride on the backs of millions. The impetus behind it is not philanthropy to save labour, but greed . . .
>
> *Swadeshi* . . . is a call to the consumer to be aware of the violence he is causing by supporting those industries that result in poverty, harm to workers and to humans and other creatures.

REFLECT AND RESPOND

Are the effects of new technology always beneficial?

Explain your response to this question. Support your position by including historical and contemporary examples and by citing short- and long-term effects.

A contemporary example might be downloading music from the Internet. Who did — and did not — benefit immediately when it became possible to download music? Who might — and might not — benefit in the long term?

How are the legacies of historical globalization continuing to affect people?

No one knows what the world would have looked like today if European countries had not expanded their empires in the 19th century. The actions of imperialists often denied Indigenous and non-Indigenous peoples in colonies the ability to control their own destiny. And though the lives of some Indigenous and non-Indigenous people improved, many cultures disintegrated. Personal and collective identities, as well as economic and political systems, were destroyed, and many people suffered poverty and oppression.

Many Indigenous people were, for example, forced to abandon their traditional way of life. To survive, they had to work in faraway mines, plantations, and factories. There, they often laboured in appalling conditions for very low wages. The wealth produced by the colonies benefited rich people and rulers in the home countries, not the workers or the colony itself. Many people believe that this inequality laid the foundation for the inequalities that continue to exist in today's global economy.

Figure 6-18 The Chhatrapati Shivaji railway station in Mumbai was originally named after Queen Victoria. A statue of the queen still sits atop the dome of the station, which was built in 1888 and modelled after a station in London, England. Is this station a positive or negative legacy of historical globalization?

Cultural Change

Imperialism changed not only economic relations among countries, but also the cultures of people under European rule. European religious beliefs, for example, were often exported to the colonies. Christianity changed the lives of the peoples who adopted it, just as Islam and Buddhism had changed lives in earlier empires.

Even Indigenous art changed. Art that was created for export to Europe had to reflect European tastes and preferences — or it would not sell. At the same time, European architecture was exported to the colonies. Throughout India, for example, the British built huge buildings, such as the railway station shown on this page, in the European style.

Review the data in Figure 6-19. GDP is short for **gross domestic product**, which is a measure of the strength of a country's economy. It refers to the value of all the goods and services produced annually within a country's borders. What conclusions, if any, does this chart help you draw about today's legacies of historical globalization? What other factors might you need to consider when drawing conclusions about these legacies?

Figure 6-19 GDP per Person in Britain and Some Former British Colonies, 2006

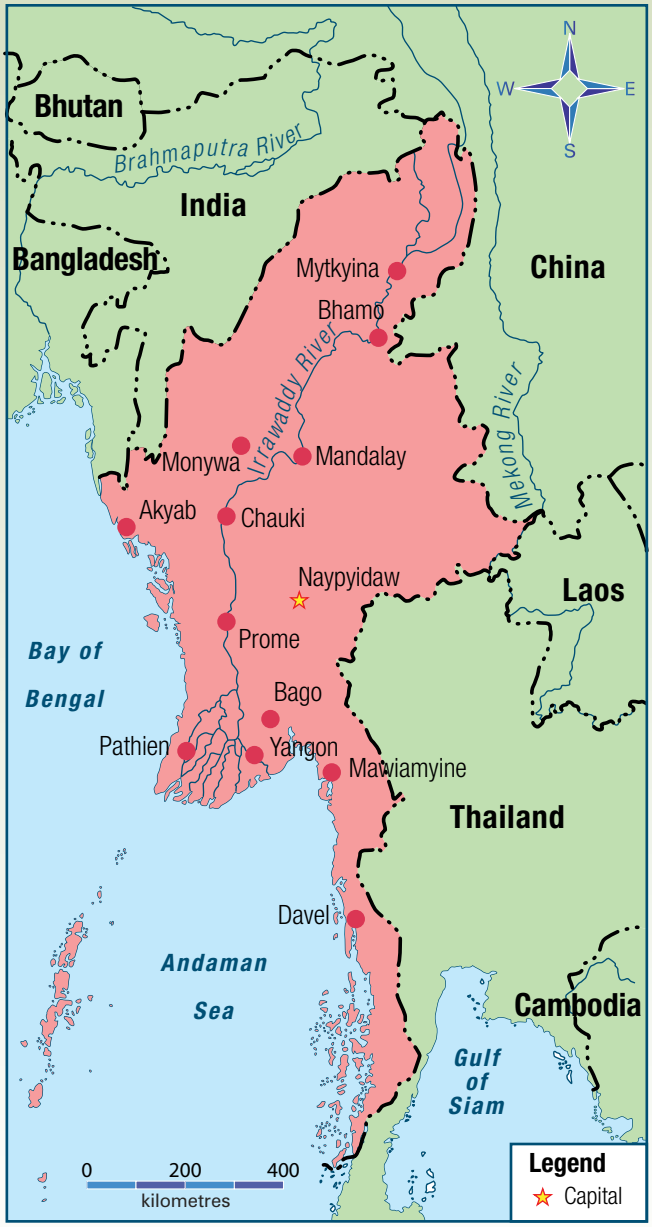
Country	GDP per Person (U.S. Dollars)
Hong Kong	36 500
Canada	35 200
Australia	32 900
Britain	31 400
Sri Lanka	4600
Jamaica	4600
India	3700
Pakistan	2600
Myanmar (Burma)	1800
Kenya	1200
Tanzania	800

AUNG SAN SUU KYI AND DICTATORSHIP IN MYANMAR (BURMA)

For all but six years between 1989 and 2007, Aung San Suu Kyi was under house arrest in her homeland, Myanmar. Her crime? To work for democracy and human rights in this country, which was once a province of the British colonial empire in India.

Suu Kyi, who finds inspiration in the teachings of Mohandas Gandhi and American civil rights leader Martin Luther King, is a devout Buddhist who believes that non-violent resistance will one day bring peace and democracy to Myanmar. The country has been racked by turmoil since the British took over the kingdom in 1886.

Figure 6-20 Myanmar (Burma)



British Colonial Rule

After a series of devastating wars with Britain, the kingdom of Burma — now widely known as Myanmar — became a province of India in 1886. The country's king was exiled. Some people continued to resist, but they were harshly punished. British troops carried out mass executions, burned entire villages, and transported people suspected of working against British rule to other parts of the country.

Gradually, Britain integrated Burma into its vast colonial trading network. To achieve this, the British used tactics similar to those that had worked in India and other colonies.

Burma's traditional leaders were undermined, and the British paid little attention to the differences between the Burman, Shan, Karen, Rakhine, Chinese, Indian, and Mon peoples who lived in the country. The British created more unrest by ignoring the traditional close relationship between the dominant Buddhist religion and the country's leaders. In addition, the British favoured some of Burma's ethnic minorities, such as the Karen people, at the expense of others.

The British also encouraged Christian missionaries to open schools, which Burmese children were forced to attend. Teachers in these schools criticized Buddhism and encouraged children and their families to convert to Christianity.

In addition, British farmers and businesspeople were encouraged to hire Indian indentured labourers, a tactic that kept wages low and created high unemployment among the Indigenous peoples of Burma. Even those who were able to find jobs earned little money and often lived in poverty. Educated Indians were also imported to work in the province's civil service, though senior positions were usually filled by white Britons.

Independence

As in India, a strong independence movement took root in Burma. Suu Kyi's father, Aung San, helped spearhead this movement, but he was assassinated in 1947, a year before the country gained independence and established a form of parliamentary government.

Independence did not end the conflict among the peoples of Burma, however, and in 1962, military leaders seized control and set up a dictatorship. In the aftermath, Burma's economy declined. A country that had once grown more than enough rice to feed its own people began to suffer shortages.

For much of this time, Suu Kyi was out of the country. Only two years old when her father died, she was a teenager when her mother, Khin Kyi, was appointed ambassador to India in 1960. Suu Kyi went with her mother to India, then attended university in England and continued her education in New York, where she also worked for the United Nations.

Return to Myanmar

In 1988, Suu Kyi returned to Myanmar to care for her ailing mother. At the time, the country was in turmoil as people protested more than 25 years of military rule. Suu Kyi became involved and helped found a political party called the National League for Democracy. "I could not, as my father's daughter, remain indifferent to all that was going on," she said in a speech.

For her role in promoting democracy, Suu Kyi was placed under house arrest in 1989. Still, the strength of the protests persuaded the government to hold free elections in 1990 — and the NLD won 82 per cent of the vote.

But NLD leaders were either in exile or, like Suu Kyi, under arrest. They could do little when military leaders ignored the election results. The dictatorship — and Suu Kyi's house arrest — continued.

Although Suu Kyi was freed for about five years in the late 1990s, she continued her political activities and was rearrested in 2000. She was freed again in 2002 but was arrested again a year later.

Myanmar's military rulers have offered to allow Suu Kyi to go into exile, but she has refused. She prefers to remain under house arrest in Yangôn, the country's largest city. There, she is a symbol of resistance against the military dictatorship.

Economic and Humanitarian Legacies

According to Canadian Friends of Burma, more than 40 years of military rule have transformed Myanmar into "a severely impoverished and underdeveloped nation." The country's leaders rule with an iron fist, using fear and intimidation to stifle protest.

Figure 6-21 In 1991, Aung San Suu Kyi won the Nobel Peace Prize for her efforts to bring democracy to Myanmar. Members of the Nobel committee praised Suu Kyi's efforts to reconcile "the sharply divided regions and ethnic groups in her country."

Explorations

1. Identify examples of migration, depopulation, and displacement as legacies of historical globalization in Myanmar.
2. Create a cause-and-effect organizer that identifies Myanmar's 1990 elections as the central event.
3. Create a second cause-and-effect organizer that identifies a different central event, one you select yourself. Then compare the causes and effects of the two events. Comment on the comparison.

Legacies of Imperialism in India

When the first European traders arrived in India, they had little effect on Indian culture. The British Empire, however, left a powerful legacy that had lasting effects on India's economic, political, and social structures.

Under British rule, areas that had been controlled by local rulers were unified under a single political and economic system. The British controlled the country's civil administration, as well as the economics of the export and import trade. Land was transformed to imperial uses. In the province of Ceylon, for example, vast areas were taken over and transformed into tea plantations.

After gaining independence in 1947, India became a federal republic made up of 22 states. In 1950, the country's constitution made India a parliamentary democracy based on the British model.

In 2007, India boasted a wide range of manufacturing and service industries, especially in the technology sector. These industries were helping the Indian economy grow — but the country also had major problems with rapid population growth, poverty, sexual discrimination, high illiteracy rates, and continuing conflicts with neighbouring countries.

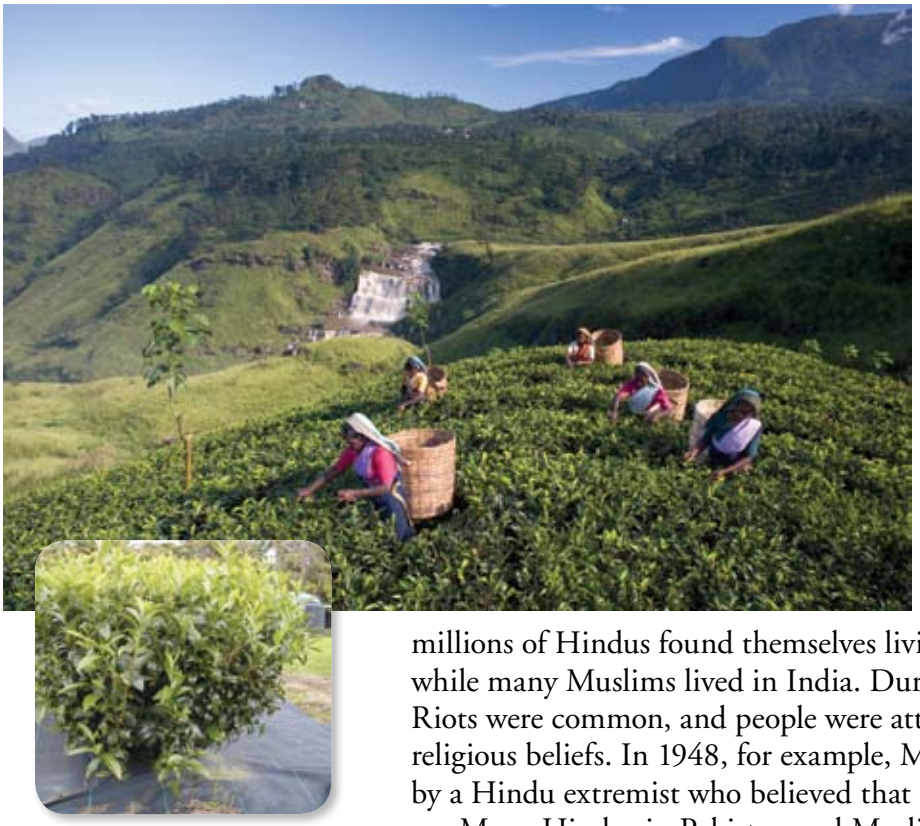


Figure 6-22 Under British rule in the 19th century, Sri Lanka was an Indian province called Ceylon. Thousands of hectares were taken from Indigenous farm families and turned into large tea plantations. Tea became a major export — and a source of great wealth for the Europeans who owned the plantations. Do you think these tea plantations benefited the people of Ceylon?

India and Pakistan

In the period leading up to independence, the Indian National Congress, Mohandas Gandhi's party, campaigned for one central Indian government. The Muslim League, however, wanted to divide India into two countries: one for Hindus and one for Muslims. At independence, the decision was for partition and two countries — India and Pakistan — were created.

Pakistan was made up of two widely separated areas, East and West Pakistan, divided by about 1600 kilometres of Indian territory. In 1971, East Pakistan became a separate country called Bangladesh.

When the borders between India and Pakistan were drawn, millions of Hindus found themselves living in East and West Pakistan, while many Muslims lived in India. During this time, emotions ran high. Riots were common, and people were attacked and killed because of their religious beliefs. In 1948, for example, Mohandas Gandhi was assassinated by a Hindu extremist who believed that Gandhi had weakened India.

Many Hindus in Pakistan and Muslims in India no longer felt comfortable in their homes and communities. They made the wrenching decision to move to the country where their religious beliefs and traditions dominated.

Continuing conflicts

Although the creation of India and Pakistan satisfied many Hindus and Muslims, some minorities believed that their interests had been ignored.

When the borders were drawn, the British province of Punjab, for example, was divided between India and Pakistan. Many Sikhs live in Punjab and believe that this state should become an independent country. Their campaign to separate from India has been marked by continuing violence and civil unrest.

Figure 6-23 In 1984, armed Sikhs who were fighting for independence barricaded themselves in the Golden Temple of Amritsar, considered their holiest shrine. The Indian government, led by Indira Gandhi, who was not related to Mohandas Gandhi, ordered troops to storm the temple. Hundreds were killed. In retaliation, Indira Gandhi was assassinated a few months later.

Kashmir

Kashmir is located where the borders of India, Pakistan, and China meet. During the British Raj, the area was a province of India. When India gained independence, Kashmir's rulers decided to join India, but Pakistan believed that this region should be part of Pakistan.

Pakistan wanted residents of Kashmir to vote on whether to join India or Pakistan, but India claimed that Kashmir had already decided to remain part of India. The two countries went to war over this issue from 1947 to 1949 and again in 1965. These wars accomplished little, and Kashmir remained disputed territory.

In the years since 1965, both India and Pakistan have developed nuclear weapons — and some observers fear that another war over Kashmir could trigger a nuclear conflict. In 2006 and early 2007, India and Pakistan held talks in an attempt to find a peaceful resolution to the dispute, but Kashmir's fate remains unsettled.

Examine a map of Alberta. Suppose the Canadian government decided to split the province in two. Where would you draw the new boundary line? Who would you consult when redrawing the borders? List those who would probably agree with your new boundary and those who would not. Give reasons for their opinions.

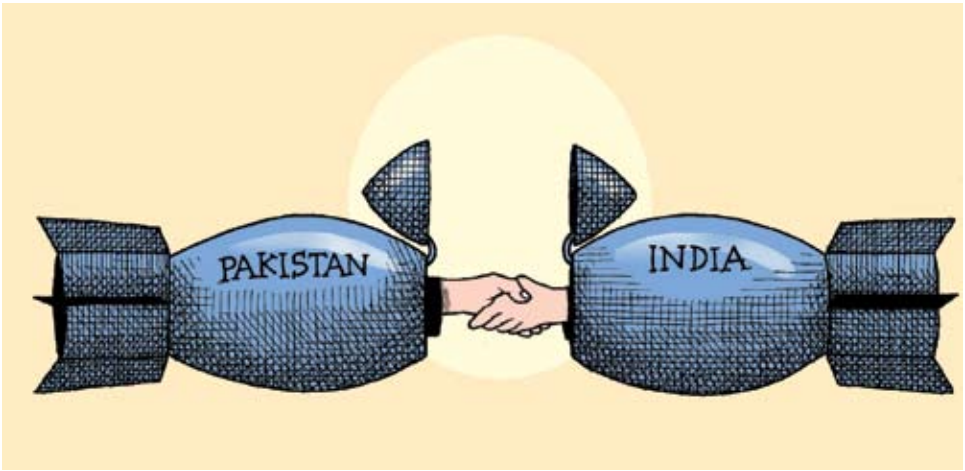


Figure 6-24 This editorial cartoon, created by Arcadio Esquivel of Panama, is called "India–Pakistan Pause." What is the cartoonist's view of the fact that both countries have nuclear weapons?

1. The map of Africa on this page shows the political divisions of the continent in 2006. Compare this with the map showing how Africa was divided in 1914 (Figure 6-4).
   a) In point form, describe some of the political changes that occurred over those 92 years.
   b) Choose a change that you think highlights the legacies of historical globalization. In making your choice, you may wish to conduct research into current conditions in the region. Explain the reasons for your choice.
   c) Of the legacies you highlighted, which do you think had the greatest effect on the peoples of the region? List three criteria you used in making your judgment.
   d) Write a short paragraph predicting how you think this legacy will continue to play out over the next 10 years. In the opening sentence, identify the legacy and where you think it will lead. In the next three or four sentences, explain your reasons for making the prediction. Restate your point of view in the concluding sentence.

Figure 6-25 Africa, 2006

2. Review the legacies of King Léopold of Belgium's rule in the Congo region. Think about how the region might have developed differently if it had remained independent. Consider the people, their government, and how the country's rich resources might have been used for their benefit.

   Present your predictions in the form of three separate headlines and subheads taken from imaginary Congolese and international newspapers. In a Canadian newspaper, for example, a headline and subhead might read

DRC Rubber Co. launches new venture in Canada

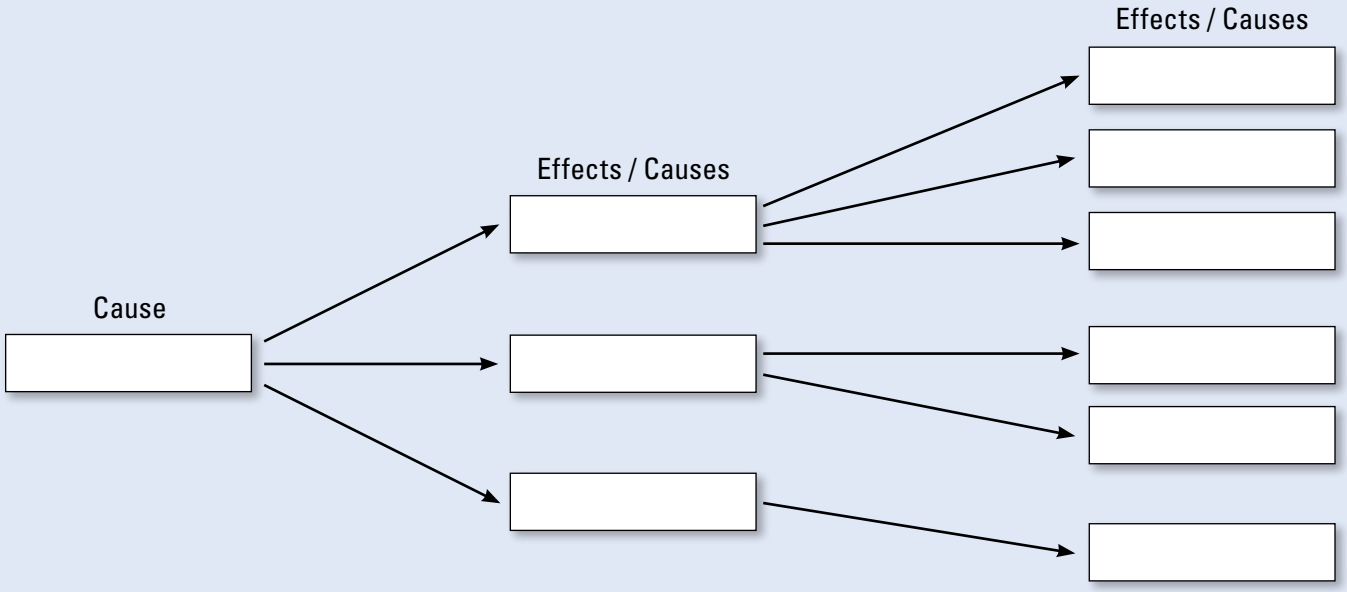
Plant for synthetic rubber likely to create hundreds of jobs

   If you wish, you may use computer presentation software to present your headlines.

3. As you learned in the Focus on Skills feature (pp. 142–143), cause-and-effect relationships may raise complex issues. The causes of one event may be the effects of an earlier event. Choose an event that you read about in this chapter and analyze these complex relationships. To help you do this, use a cause-and-effect organizer either like the one you developed earlier or like the one on this page.

4. Examine Canada's coat of arms on page 136. The symbols used clearly demonstrate the legacies of historical globalization. Research the meaning of the symbols, then write a general statement explaining three different legacies represented by these symbols.

   Canada has changed a great deal since the coat of arms was created in 1921. Explain why you do — or do not — think the coat of arms should be changed so it more closely represents the country today.



Think about Your Challenge

Return to the challenge for this related issue. It involves participating in a four-corners debate in which you will discuss, analyze, and evaluate responses to the related issue: To what extent should contemporary society respond to the legacies of historical globalization?

Review the material in this chapter and the activities you completed as you progressed through it. Make notes about ideas that could be useful in preparing for the debate. Continue developing the criteria and critical questions you will use to evaluate the material you are thinking of exploring as your contribution to the debate.